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MORMONISM PULLED DOWN:

THE

Kingdom of Christ Set Up:

AND

THE POPE DETHRONED:

BY

RICHARD BARD, M. C. C.,

AUTHOR OF "AN EXEGETICAL WORK ON PROPHECY."

OMAHA, NEBRASKA:
OMAHA HERALD STEAM PRINTING ESTABLISHMENT.
1870.

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PREFACE.

I will not surfeit the readers of the following pages with eulogium. Each one will praise or condemn as he may think best. That I may have committed some errors, is not improbable; but, that in the main it is true, I have not the shadow of a doubt. I am aware that the position I have taken upon the prophets is new. But if God does not mean what he says, I am free to acknowledge that I do not know anything about it, and I leave my readers to say whether my conclusions are true or false.

R. B.

MORMONISM PULLED DOWN.

THE MORMONS claim to be *the Church of Jesus Christ of Latter-day Saints*, possessing all the rights of the Holy Spirit. It follows therefore, that the church is infallible. They can not err therefore in the interpretation of the prophets. They claim, that the kingdom of Christ is not set up *in fact*, but only prospectively; that we may receive it by faith, but not in fact. That they have received it in shadow, but not in substance. That it has been revealed to their prophets, that Jesus, the Christ, will soon come to his holy temple; *i. e.*, the Mormon temple, and set up his kingdom on earth, among them, as the only people of God, and then He shall subdue all other kingdoms, and the Saints (*Latter-day*) shall take the kingdom, and possess it forever and ever: and it shall subdue all other kingdoms. Daniel, vii: 18; see also Daniel, ii: 44.

These poor, deluded men twist the whole book of Daniel out of place, simply because they are deluded. I can not believe that they

are wickedly wrong, but they are wofully deceived by desperate wicked spirits, who were resurrected at the resurrection of Jesus. Daniel tells us of these wicked spirits, ch. xii: 2: He says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." That this awakening took place at the resurrection of Christ; no man can doubt for one moment, if he will only read the following passages of Holy Writ:

Jesus says: "Marvel not at this: for the hour is coming, *in the* which *all* that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John, v: 28-9.

And Matthew says: "And the graves were opened, and many bodies of the Saints who slept, arose, and came out of the graves after His resurrection, and went into the Holy City, and appeared unto many." Matthew, xxvii: 52-3.

Jesus says again: "And He shall send his Angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew, xxiv: 31.

"Verily, I say unto you, *This generation* shall not pass away, till all be fulfilled. Heaven

and earth shall pass away, but my words shall not pass away." Luke, xxi: 32-3.

And John says: "That there were a hundred and forty-four thousand of the children of Israel, and a great multitude, which no man could number." Revelations, vii: 4-9.

Jesus says again: "The law and the prophets *were* until John." Luke, xvi: 16.

Again, Jesus says: "Behold, we go up to Jerusalem, and *all things* that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on; and they shall scourge him, and put him to death: and the third day he shall rise again." Luke, xviii: 31, 32, 33.

Again, Jesus says: (After His resurrection.) "O fools, and slow of heart to believe *all* that the prophets have spoken! ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses, and all the prophets, He expounded unto them in *all* the scriptures the things concerning Himself." Luke, xxiv: 25, 26, 27.

The above passages show that the prophecies concerning Christ were all fulfilled at the ascension of Christ, and showing that the prophecy of Daniel, when speaking of one coming on the clouds of heaven to the Ancient of days, (and there was given Him dominion, and glory, and a kingdom, that it is but the

fact foretold by Daniel that Luke relates in the first chapter of Acts and ninth verse). There Daniel saw Him going in a cloud to the Ancient of days, and here the Apostles saw Him going to heaven in a cloud. There Daniel saw Him receive dominion, glory and a kingdom; and here we hear Him command the Apostles to wait until they are endowed with power from heaven.

Here prophecy answers to fact almost identically in the same words.

Now let us look at the facts from another stand point. In Revelation, xi: 3: we have the two witnesses of God prophesying twelve hundred and sixty days, and in the twelfth chapter of Daniel, and the eleventh verse, twelve hundred and ninety days, from the time that the daily sacrifice is taken away until the abomination is set up. Here we have the identical same time, except that the twelve hundred and ninety days commenced on the birth day of Jesus, which was on the eleventh day of September, and reached up to the 13th day of the month Nisan, which was on the 24th day of March, four thousand and thirty-eight, or 1290 days which may be stated thus:

Jesus was 30 years old September 11th, 4034. Now, from September 11th, 4034, to

March 12th, 4035, are 183 days; and from March 12th, 4035, to March 12th, 4038, are 1095 days; and from March 12th to the 24th, are 12 days; total, 1290 days to the day that Judas betrayed Jesus, two days before the crucifixion. The next thing we have to do, is, to ascertain who these two witnesses were; and John tells us, that they were the two olive trees, and the two candlesticks; and Zechariah, iv: 11: says: "Then answered I, and said unto him, what are these two olive trees upon the right side of the candlestick and on the left side thereof? and I answered again, and said unto him, what be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said: Knowest thou not what these be? And I said no, my Lord. Then said he: These are the two anointed ones, that stand by the Lord of the whole earth."

Here we have the prophets using the same words, both in allegory, but Zechariah says: "These are the two *anointed ones*. Our next inquiry is, who were these two *anointed ones?* Let us see if we can find who they were.

When Peter and John had reported to the

church, what the chief Priests and Elders had said to them: they said: of a truth against thy holy child Jesus, whom thou hast *anointed*, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together. Acts, iv: 27. Again Peter tells the same truth at the house of Cornelius. He says:

"That word ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God *anointed* Jesus of Nazareth with power." Acts, x: 37–8.

Again, David says: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath *anointed* thee with the oil of gladness above thy fellows." Psalms, xlv: 7.

Again, Isaiah says: "The spirit of the Lord God is upon me; because the Lord hath *anointed* me to preach the good tidings to the meek." Isaiah, lxi: 1.

Jesus said, when he had read this passage, that: "This day is this scripture fulfilled in your ears." Luke, iv: 21.

These passages prove beyond the possibility of successful contradiction that Jesus is one of the two *olive trees* of Revelation, and one of the two *anointed ones* of Zechariah: and from various facts I assume that John the Baptist is

the other *anointed one*. John was the son of Zacharias, a priest of the course of Abijah who was the eighth by lot according to the division of the priests, ordered by David. I. Chronicles, xxiv: 10. John being a priest by birth, was anointed according to the law, at thirty years of age, to serve in place of his father Zacharias. This is admitted on all hands: so to say the least we can, it is more than probable that John is the other one of the two olive trees and the two anointed ones.

JOHN A WITNESS.

That John is one of the two witnesses, appears from the following facts stated in the gospel by St. John. He says in the first chapter: 1–15: "John bare witness of him;" and verse 19, he says, "and this is the *record* of John;" and verse 32, he says: "And John bare *record*." Again, in verse 34, he says: "And I saw and bare *record*, that this is the Son of God." Thus it is proven, that John the Baptist was a witness of God; that Jesus is the Christ. Luke tells us, chapter iii: 2:

"The word of God came to John, the son of Zacharias, in the wilderness. And he

came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins: And John pointed to Jesus, and said to two of his disciples, Behold the Lamb of God. As much as to say, this Jesus of Nazareth is the true Lamb of God; the one that is represented by the paschal lamb. He is now the true high priest of God, and is now preparing to make an offering of himself to God; a sacrifice for all, and to enter into the true tabernacle with his own blood, in the presence-chamber of God, there to become a king forever fater the order of Melchisedek." Read Hebrews.

With these facts before the mind, no man can doubt the fact, that John is one of the witnesses of Revelation, xi: 3.

JESUS A WITNESS.

This is proven by reference to the gospel by John, v: 31:

"If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which He witnesseth of me is true."

Again, chapter viii: 18: "I am one that bear witness of myself; and the Father that sent me, beareth witness of me."

This is evidence complete, that John and Jesus are the two witnesses beyond all doubt.

THE KINGDOM OF CHRIST SET UP.

Here I shall enter upon an herculean task, *i. e.*, this: I shall undertake to prove the precise day that the kingdom of Christ was set up.

I presume it will not be denied that the forty-two months of Revelation, xi: 2, and Revelation, xiii: 5, are the same periods of time. Nor will it be denied, that the twelve hundred and sixty days mentioned chap. xi: 3, and xii: 6 of Revelation, are the same time.

The political month of the Jews is thirty days, and if forty-two be multiplied by thirty, the answer is twelve hundred and sixty. Therefore the forty-two months, and the twelve hundred and sixty days, are the same time.

Now, I propose to prove that John and Jesus preached or prophesied, precisely twelve hundred and sixty days. No more, no less.

By sideral time, the sacred year four thousand and three, commenced March the twelfth.*

*NOTE.—Creation commenced September the twentieth: and sideral time commenced September the twenty-third: and sacred time commenced just six lunar months after sideral time commenced.

I make the foregoing statements that every man may know that I stand upon astronomical facts; and that every man may know the precise position that I ocupy in advance of my conclusions.

I ascertain, by the motion of the Moon, that the year four thousand and three, commenced March the twelfth; and I ascertain from Chronicles xxiii and xxiv, that David had the priests divided by lot in twenty-four classes. Then to ascertain the time that each class served, I divide the number of days in a year, by the number of classes of the priests, and I have fifteen days for twenty-three classes, and twenty days for the twenty-fourth class to serve. This is the cycle of the service of the priests from age to age, and by this rule I find the day that each class commenced and ended his service in all after ages.

By examining the lots, I find them all named and numbered, and I find that Abijah is the eighth class; and Luke, i: 5, tells us that Zacharias, the father of John, was of the course (class) of Abia (Abijah); therefore, I multiply fifteen by seven, and I have one hundred and five; this closed the seventh class, and the eighth commenced on the one hundred and

sixth, and closed on the one hundred and twentieth day of the year.

Now, I take the position, that on the evening of the one hundred and twentieth day of the year four thousand and three, John was conceived, and on the first day of the sixth month after, Jesus was conceived. In other words, John was conceived July the 9th, and Jesus was conceived December the 5th, of that year. Here, I take the admitted fact that the true period of uterogestation is forty weeks, or two hundred and eighty days; consequently John was born April the fourteenth, and Jesus was born September the eleventh, in the year four thousand and four.

My readers will perceive that there is just five months, or one hundred and fifty days from the conception of John to that of Jesus; hence, there was one hundred and fifty days from the birth of John to the birth of Jesus. Luke says, Jesus began to be about thirty years of age when he was baptized. I learn from Mark, i: 12, that immediately after Jesus was baptized, the spirit driveth him into the wilderness, and he was there forty days. And after that I learn from the first and second chapters of John's Gospel, that he was five

days engaged in choosing his disciples, before the marriage in Cana of Galilee, where he performed his first miracle. And by Mark, i: 14, I learn that "after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God." Now, from the foregoing facts, we learn two things:

First, Jesus did not commence preaching until forty-five days after his baptism.

Second, that he did not begin to preach until John was put in prison.

This event took place just before the first Passover that Jesus attended, after his baptism; and John must have commenced preaching at least one hundred and fifty days before this Passover. It is evident that Jesus worked his first miracle some days before this Passover, and it is highly probable that it was on the first day of the year four thousand and thirty-five; and John gives us an account of four Passovers that Jesus attended. This makes only three years that Jesus was preaching. Thus I have proven that Jesus was not preaching three years and six months as has been generally believed; but John being one hundred and fifty days older than Jesus, he evidently commenced preaching one hundred

and fifty days before the beginning of the year four thousand and thirty-five; and thus it proves literally true that the two witnesses were prophesying "a thousand, two hundred and three-score days, clothed in sackcloth," which is thus stated in round numbers: John was prophesying five months (150 days), before Jesus commenced, and Jesus was prophesying three years, from the first day of the year four thousad and thirty-five, to the first day of the year four thousand and thirty-eight (1095 days), making twelve hundred and forty-five days; and on the fifteenth day of this year Jesus was crucified. Now add fifteen to forty-five, and you have sixty, making the complete time that the two witnesses were prophesying. These things took place as Luke says: iii: 1, "In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea; and Herod being tetrarch of Galilee; and his brother Philip tetrarch of Iturea, and of the region of Trachonitis; and Lysanias the tetrarch of Abilene; Annas and Caiaphas being the high priests; the word of God came unto John the son of Zacharias in the wilderness."

Thus the period is so clearly marked that we can not be mistaken. We know that it is after the commencement of the fourth kingdom spoken of by Daniel, "And in the days of its

kings, (the Cæsars), shall the God of heaven set up a kingdom which shall never be destroyed."

For a complete explanation of the ten horns, and of the little horn described by Daniel, vii, I must refer the reader to my "Exegetical Work on Prophesy," where the reader will find a complete description of the little horn, and telling him who and what it is, so that there can be no doubt left upon his mind.

THE POPE DETHRONED.

To dethroné the Pope, I have only to prove by incontestable evidence, that he has always, and is still teaching falsehoods; and among the host of falsehoods that he believes and teaches, I will state two, which lie at the bottom of many others:

I. He believes and teaches that Jesus Christ was born on the twenty-fifth day of December;

II. He believes and teaches that Jesus Christ was crucified on Friday, the sixth day of the week.

The first of these I have shown to be false by astronomical facts, and the Bible. The second I will now proceed to demonstrate by both the Bible and Astronomy.

First fact, Daniel, ix: 27. Here Daniel says: "And He shall confirm the covenant with many for one week; and in the *midst* of the week He shall cause the *sacrifice* and the *oblation* to cease."

Now, I suppose that no student of the Bible will think of applying this text to any other

object than the crucifixion of Christ; but one of two things is true, either that Daniel does not refer to the crucifixion, or that the crucifixion did not take place on Friday, for Friday is not the *midst* of the week.

Second fact, Jesus says: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet, Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."—Matthew, xii: 39–40.

Now, if Jesus was crucified on Friday and rose from the dead on Sunday morning, this statement is not true. It could only be but one day and two nights. The fact is, the Bible nowhere states that Jesus was crucified on Friday. The Church of Rome says so, but the Bible does not. Come down from your throne you old dolt! You are wilfully or stupidly wrong in this matter; for astronomical facts show that in apparent time, (if we count from the day that the sun, moon and stars were made—and there can not possibly be any accuare calculation of the eclipse of the sun or moon, only by starting at some known point of time), we find that in four thousand and thirty-seven years and one hundred and eighty-five days,

there are one million, four hundred and seventy-three thousand, six hundred and ninety days. Now, divide this number by seven, and we have two hundred and ten thousand, five hundred and twenty-seven weeks, and one day over, which is the first day of the week, or, Sunday. The reader will please note that this calculation commences on the twenty-third day of September, and closes on the twenty-sixth day of March; but God commenced numbering the days of the week three days before, *i. e.*, on the twentieth day of September. Consequently, in order to get the true day of the week, I add these three days, which brings me to Wednesday as the day of the week that Jesus was crucified. This fact makes the declaration of Daniel, ix: 27, literally true, for Wednesday is the midst of the week. It also makes the statement of Jesus (Matthew, xii: 29–40,) literally true.

The facts also make the statement of the chief priests and Pharisees to Pilate, literally true; for they said: "Sir, we remember that that deceiver said, while he was yet alive, *After three days* I will rise again."—Matthew, xxvii: 63."

More than this, it perfectly harmonizes with the forty-two months, and the twelve

hundred and sixty days of Revelation, and the twelve hundred and ninety days of Daniel, xii: 11.

In truth there is not a numeral fact in all the Bible that it does not coincide with. These facts dethrone the Pope of Rome, and reduces the Romish church to a common level with their less arrogant sisters. Her time honored claim to infallibility shall no longer stand to seduce the ignorant dupes of superstition, or fetter the giant mind of the noble and great. I have many other facts to urge against the presumptuous claims of the church of Rome, but the limits of this sermon will not admit them.

Now, in conclusion, I would only remark, to complete the work of pulling down Mormonism, I have only to allude to the prophecies that they use to fix the second coming of Christ; to set up his kingdom in fact, which they affirm is only now set up in shadow; and to get something of plausibility about it, they make God mean years when he says days, and when he says weeks they say years, and when he says months they persist in saying years. Is it any wonder that such men want a plurality of wives? They must think that the Almighty did not know what He was talking

about and that they are capable of correcting Him. There is no escape from the conclusion, that such men consider themselves superior to God, or he intended to deceive the world and use prophets to explain the prophets. In either case they have failed to make the prophecies and the facts harmonize together; or to fix on any date consistent with fact or figure in the Bible, or profane history, either ancient or modern.

There is one more grand error committed by the Mormons, and many others in explaining the prophecy of Daniel. Daniel, ii: 44, says:

"In the days of these *kings* shall the God of heaven set up a kingdom."

They make this read: "In the days of these *kingdoms*;" intending to force Daniel to say this.

When the fourth kingdom shall be destroyed, and ten kingdoms formed out of it, then the God of heaven shall set up a kingdom; but the prophet does not even intimate such a thing. He gives a description of four great kingdoms all in one image of a man, and it would be just as truthful to say the hands in the second division of the image represents ten kingdoms, as to say that the toes of the fourth division

represents ten kingdoms; but these disputers of God's word appeal to the seventh chapter of Daniel and assume that the ten toes of the image, and that the ten horns of the fourth beast, mean the same thing. Suppose they do mean ten kings, still there is but one beast; one kingdom with ten successive kings; and this was the exact condition of the Roman empire up to the destruction of Jerusalem in the reign of Vespasian, who was the tenth king of the empire. So it is literally true, that in the days of these kings, the God of heaven sat up a kingdom, and *completed its setting up in the days of these kings.* He did not wait until the Roman kingdom was destroyed, and (there was no government on earth whose laws were written in the latin language) and then set up his kingdom. No, sir; the whole thing was commenced and finished by the Apostles of Christ in the days of these kings:—Judiasm was pulled down, and the kingdom of Christ set up in the days of these kings. And if Mormons do not submit to the fact, God will pull down their temple, burn their city, kill their men and ravish their women, *by the three horned beast* of America.

THE END

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